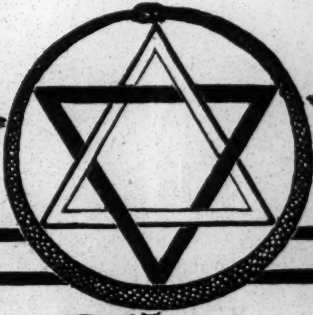




The Temple Artisan

JUNE, 1909

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THE TEMPLE.



PRIMARILY. The Temple is a cosmic organic center, the constituent parts of which are the units of collective humanity.

Coincident with the original impulse, the first emanation from the Central Spiritual Sun,—the Universal Heart,—came into manifestation, the Father-Mother-Son, the triangular cornerstone of The Temple, upon which is rising, age by age, a geometrically perfect edifice. The cap stones to the pillars of the porch, and the outer walls are now being laid, preliminary to the work of the roof-builders—the humanity of the sixth great root-race

The place of each stone is determined by the law of selection, and the same law determines the different Degrees and Orders which lead to and from the great Stone of Sacrifice which rests upon the pavement of the Central Square.

The development of outer conditions, planes and personalities must keep pace with and correspond to the development of the interior man, or evolutionary force would be diverted from its proper channels.

When the Craftsman or Apprentice to any Degree has finished his term of service, and has mastered all the details of the work, he is “recognized” by the Master Builder, and raised to a higher Degree, although he may never be conscious of the presence of that Master, until his apprenticeship is completed, and he in turn becomes a Master of a lower Degree.

The Organization of The Temple, the members of which belong by evolutionary right to a certain Degree of Cosmic Life, which Degree is subdivided into seven Orders, is the continuation and expansion of the work of the Masters revived in this country a quarter of a century ago by certain chelas or disciples.

To the efforts of the Masters is due the impulse which has caused the great advance in scientific, philosophical and social endeavor; for they are the guardians of Ancient Wisdom and Knowledge, in which lies the root of all progress; and the work of The Temple is to cultivate and embody the highest principles of all such endeavor in one stupendous living organic whole.

It is a common belief that the fires on the altars of the Ancient Temples have been permitted to die out: but “those who know” say this is not true; that they are but hidden from the view of the masses, awaiting the time when the veil of ignorance and corruption hanging before the hearts of the humanity of this transitory period, shall be rent asunder, and the light of the ages become manifest to all. The time is comparatively close at hand when the doors of “The Temple of the Mysteries” shall once more swing outward. The Site of that once wonderful structure has been rediscovered, and when the Lord, the Saviour, the Elder Brother of the human race once more reappears to claim his own, He will find a place prepared for him by those who, having heard this call, “Come over and help us,” have faithfully responded, and have taken up their share of the burden of responsibility. Are you of that number?

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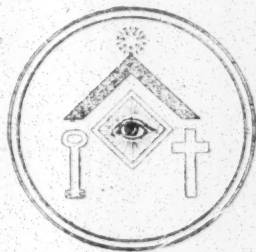
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No. 1

Behold, I give



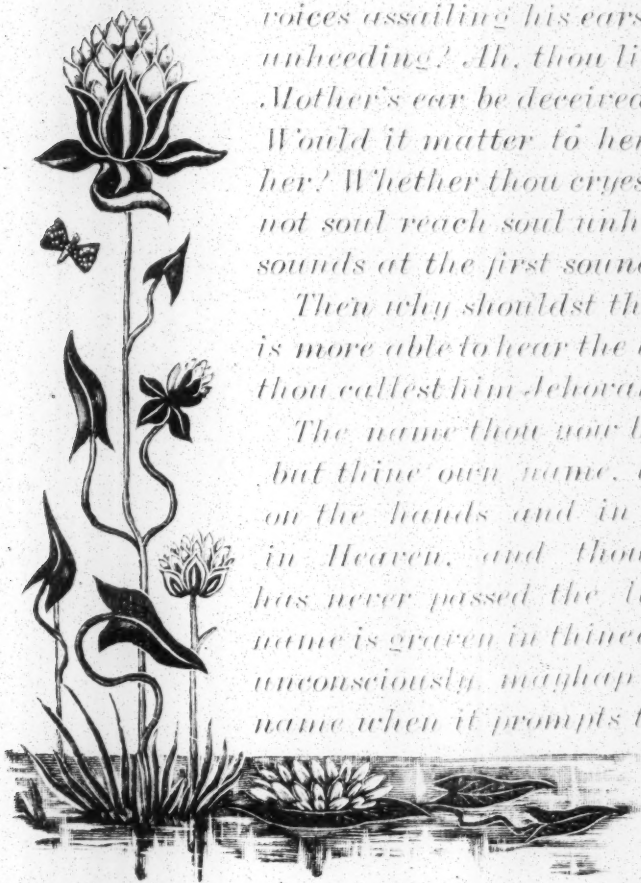
unto thee a key.

"MY FATHER"

When the storm centre of thy life is stirred to its focal point and thy whole being is dissolved in the mighty thought waves which sweep unchecked to the boundaries set by thine own soul; When from amidst the roar and tumult of thy clashing thoughts, there comes a low, gasping, shuddering, "Father, hear me, save me," thinkest thou thy Father will fail to recognize the tones of thy voice amidst the myriad voices assailing his ears and so will pass thee by unheeding? Ah, thou little knowest: Couldst thy Mother's ear be deceived in the voice of her child? Would it matter to her what name thou gavest her? Whether thou cryest in pain or in joy? Would not soul reach soul unhampered by other earthly sounds at the first sound of thy voice?

Then why shouldst thou doubt that thy Father is more able to hear the voice of his child, whether thou callest him Jehovah or God, Zeus or Jupiter?

The name thou now bearest will die with thee, but thine own name, thy true name, is graven on the hands and in the heart of thy Father in Heaven, and though thy Father's name has never passed the lips of mortal man, that name is graven in thine own heart, and that heart, unconsciously mayhap to thee, cries out that name when it prompts thee to say "My Father."



FROM THE MOUNTAIN TOP.

WHICH OF THE THREE?

Ho! Soldiers of the Grand Army of the Great White Lodge!

Know ye not, the War of the Ages is on? The warriors are lining up for battle. Where do ye belong? Are ye warriors of Light or of Darkness?

Are ye banner men of true and loyal heart, or are ye cowards, traitors? Can ye grasp and hold the colors, the words of truth brought to you under fire, bind them on the hilts of your swords, emblazon them on the banners ye bear, and stand forth to battle for them with the natural foe of your common humanity?

Go, with the Rallying Cry of the Red Ray on your lips, the light of high purpose flashing from your eyes, ready to do or to die, as seemeth best, upon that field above which soars the gage of battle—the Soul of man!

Or will ye steal from the ranks while the war cry is sounding, kill the bearer of the Orders, seize and hide the message in your own selfish hearts until ye find a safe retreat wherein, secure from other eyes, ye may gloat over it as misers o'er their gold, under the delusion that ye are saving your souls alive?

Will ye join in the din and strife of the battle, raise your voices to stifle the moans of your comrades, recklessly trample the wounded 'neath your feet, pile up the bodies of the slain to cover your retreat to the enemy's ranks, all unknowing the fate that is closely following your steps?

The grains of corn now in process of grinding by Nemesis, flow fine as mist into the bins the avenger has built and the blood of the slain in battle will yield power for the milling.

To which of the three divisions dost thou belong? I ask thee. Thee—each in turn, enlisted soldiers of the Army of the Great White Lodge, thou must answer the question. Thine own soul makes demand and will not be denied.

 SPIRITUAL HEREDITY.

TEMPLE TEACHINGS. OPEN SERIES LXXXIV.

Consciousness is the essential basis of all life. All outer expressions of consciousness are ephemeral, passing, illusionary.

The four lower of the combined seven forms which constitute the manifested self of a human being, each has an individual past,

present and future karma that is in perfect alignment and correspondence with the karma of the other forms, also with the karma of the race, family, nation, world and universe of which it is a constituent. Each one of these four bodies or sheaths, as they are termed in the Secret Science, is ill or well, happy or unhappy, in good or bad environment; is energetic or indolent, wise or foolish, during any one period of time, according to the dominant karmic force in operation on its particular plane of action at that period.

The lowest, the physical body, sometimes seems logy, lazy, with no apparent cause for the same, but in such an instance it might be that the next body or sheath in sequence was at that moment experiencing some phase of action that impressed the result as a negative force, within the physical atoms, or as it were, unlocked the cell doors and permitted that force to sift through the atomic structure of the physical body, hence the feeling of inertia.

A sudden wild gust of passion, utterly unaccountable at the moment, to the mind of all interested people, because of its apparent causelessness, seizes upon some individual, and results in some crime on the physical plane. It might be that in such an instance some one of the other sheaths is living through some past experience of similar nature, when extreme anger had aroused a burst of passion; or is then passing through some similar experience to that the physical body is undergoing, at the same time in its own field of expression, and the force of that passion has thus involved another sheath and perhaps forced it into the commission of crime. The consciousness being, at the moment, fixed upon the physical plane more powerfully than upon any other, would naturally locate the ultimate cause for such an exhibition of passion upon that physical plane by acting through the physical senses.

Each plane and each body of any plane is, as it were, a double-faced mirror. The consciousness—the Builder—which dwells as “a star apart,” gazes, at certain clearly defined cyclic periods, into each mirror in turn. When it is fixed upon some one mirror it perceives not only itself as the dominant figure upon the same, but also the reflections of itself in surrounding mirrors and reflections of reflections. It periodically identifies itself with each one of those reflections until discrimination has been evolved. All of the sheaths disintegrate and return to a homogeneous condition, each one in perfect sequence; first the physical, then the astral, the mental and the higher astral or soul. As the consciousness releases

itself from one sheath it centres itself more and more in those sheaths which remain. And all of the power, knowledge, and wisdom it has gained by its experience in all its sheaths is finally centred in the permanent spiritual body of the Ego—the Nirmanakiya robe, which has been in process of building since the first manifestation of matter at the commencement of a new Manvantara.

When the individuality, the Ego, is compelled by karmic law to incarnate it gathers the scattered fragments, the skandas, etc., the lasting results of previous incarnations, all together within its Auric sphere and recreates each of its new sheaths in turn, the physical last, informing it with its own consciousness during the process of creation. With the completion of the physical body, one round of an individual life cycle is closed.

I am but giving you something of an illustration, not attempting a detailed statement of the action of the various forms, phases, forces and conditions of life referred to above, but will note a few interesting details.

Sometimes the shadows—the sheaths—of one or more other Egos drift across the surface of one of the mirrors, in which case there is a blending of the consciousness of the individual Egos,—it may be momentary or it may last through a longer period of time; but this can never occur unless the Egos are closely related by karmic and sympathetic ties; in fact, unless they belong to the same Cosmic Ray. Man ignorantly calls different phases of this phenomenon spiritualism, affinity, psychic control, or something similar; but it is indeed and in truth the action of a spiritual law. It is the only right basis for marriage between souls, and is but a premonitory expression of what will be an ultimate reality, at the close of a manvantara, when there will be no occasion for mirrors—bodies, as means to identification, for the human race will then have again become what it was in the beginning, one entity.

You might ask, "What becomes of planetary influences, heredity, etc., but do not forget that I have said that this world, as well as the universe which contains the world, and its inhabitants are evolving in like ratio and all are subject to the same laws which control the movements of the planets.

The planetary influences are simply those drifting shadows before referred to, as being cast upon the mirrors of the individual Ego, the action of which is only possible because of the intimate relation, karmically and cosmically speaking, existing between the Egos, which are, as it were, the lights which make possible the

casting of the shadows. The shadows mingle and intermingle with each other and with the thought-forms cast upon the mirror, and only the Egos,—the planetary rulers in this instance,—have power to separate them one from the other and place them where they belong in the scale of life; but as these drifting shadows glide over the surface of the mirrors and intermingle, so the planetary influences, and their reflections cast by the individual Egos of the planetary rulers mingle with each other and affect each other according to the action of the natural laws which create and control those particular expressions of Divine life, and only the Mystic who can observe those reflections and is competent to decipher their mysteries and compute the power and purpose of each one, can possibly cast a true horoscope of a human being.

Possibly a less developed person might cast the horoscope of a physical body, but how about the horoscopes of the next three bodies, the astral, mental and psychic bodies? and they must be cast if a true delineation of that fourfold entity, the human being, is to be found.

An honorable astrologer will never promise to bring forth the mysteries of the stars relating to the interior sheaths for the eyes of the profane to degrade. He realizes the enormity of the sin of even such an attempt.



CENTRES OF CONSCIOUSNESS.

BY. B. S.

In forming a centre of consciousness between a Master and his agent for purely exoteric work, that Master makes, as it were, a psychic switch board a point of call, between him and his agent. He selects some one point in the private apartment of the agent and creates by thought and will an operating centre.

If you realize perfectly that all grades and degrees of matter are grades and degrees of the energy termed Electricity, you will perceive that as the wireless telegraph must have its two centres of connection, so even the invisible lines of the psychic planes must be connected by centres through which any two operators may work to better advantage than by other method of communication. Of course the ultimate centres must be in the brain of transmitter and receiver, but the more material the work to be done, the more material must be the centres of communication, and where alphabetical symbols, numbers or forms, for example, are used for deliv-

ering and illustrating messages or instructions pertaining to the physical plane, the forces used for so doing must have a more material point of contact than the brain of man can furnish in this age. When it comes to instantaneous transmission of spiritual truths pertaining to the higher principles of the universe, the nearest we come to a material centre of consciousness is the centre established by Infinity in the inmost region of the human heart; and I do not use that term metaphorically. It indicates a literal, material centre within which is received and from which is sent all the messages we term "intuitional;" but in such instances it is the heart of the Heavenly man that contains the centre which we have previously likened to a switch board, and that heart needs no intermediary between it and the heart of the receiver. However, it takes one who has learned to use the lower forms or centres of communication between planes to be able to interpret intuitive messages aright. The moment reason is brought to bear on Intuition that moment the current between sender and receiver is cut off and a lower form of communication becomes absolutely requisite if the same knowledge is to be imparted.

Unfortunately, mere Reason is but too often mistaken for Intuition, and mistakes in the nature of supposedly intuitive messages have led to confusion worse confounded, in the cases of undeveloped chelas, who were unable to distinguish between Intuition and Reason.

As the passing or stationary form of anything or creature leaves an indelible imprint on every reflecting surface, in its vicinity, such for instance as floors, ceilings, walls of houses, etc., which a psychic may perceive centuries after the forms which produced them are dust, so the before mentioned centres of communication are lasting, and a Lodge agent entering a house where such a centre ever has been established, recognizes the fact at once by the "feel of the house." The same form of energy which imprints a figure on a wall is used in establishing such a centre of communication; namely, the basic energy of concealed light. Not sunlight, but the energy which produces sunlight. Some intuitive perception of this great reality is back of all directions to build churches, temples, shrines, and places of worship, of any character. The original instigators to the building of such sacred places well knew what final purpose would be served. They knew they were creating centres of communication through which the White Lodge forces might work, and that all pure, unselfish souls could in reality communicate with the Higher

Powers, by such means; though in many instances it is all unconsciously. And this is why, when a congregation and priest or minister become befouled and sensualized or commercialized there is such a loss of spiritual power. The current between that group and the spiritual centre is cut off by the destruction of the centre of communication.

In a church this centre is always at the altar or the central point of the ceiling, and to the advanced psychic this centre is as visible as is the station at the top of the wireless pole. If the receiver is imperfect and the interpreter selfish the centres become useless, and so are destroyed.

WHAT SHALL I CRY?

"The voice of him that crieth in the wilderness, Prepare ye the way of the Lord."

"And the voice said, Cry. And he said, What shall I Cry."

The Temple organization has been called a "John the Baptist Movement." John the Baptist came crying, "Prepare ye the way of the Lord." The voice still cries, "Prepare ye the way of the Lord." To my heart the voice says "Cry." I, in the words of the old prophet, am compelled to answer, "What shall I cry?" What is the message of the hour? What is the Temple's particular phase of it? What shall we cry, we members of the Temple? The Voice cried and still cries and will cry "Prepare ye the way of the Lord, make straight in the desert a highway for our God," for "they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary, and they shall walk and not faint." This as nearly as I can make out is the Temple's message, is our message, is my message, but how to give it puzzles me. I feel in my heart that it must be a *lived* message and not just an uttered one. The uttered message has been heard again and again through the ages and from many tongues. It is spread on countless pages. But the ears that should hear are deaf and the eyes that should see are dulled. In a large sense it is our work not so much to give this message as to hear it and fulfill it. It is ours in a measure to prepare the way of the Lord and to make His highway straight in the desert. Our message is not so much then something to be passed on by word of mouth or by the printed page, but it is more a matter of living, sympathetic and capable contact,—and yet,—is there not an aspect, a phase, a

particular characteristic of this old, old message which it is ours to give in the old, old way by word of mouth and with the pen? The Spiritualist and Psychic Researcher are crying out the message of the continuity of life, seen and unseen, and are delving into its subtle and correlated ubiquity. The Christian Scientist and New Thoughter are crying out "Get acquainted with your own divinity and lay hold upon it." The Christian Church cries, "There's a parting of the ways, pass to the right." The Socialists cry, "Earth harmonized would be heaven, go to it!" The Theosophist cries, "If the harvest which Karma and your present incarnation affords is not up to specification lay in better seed and at it again—the wheel whirls! But what is our message? The Voice says, "Cry." But what shall I cry? As for me I must pass on my way in search of the Holy Grail and my life must be its service, yet my way passes through the hearts and lives of my brothers and sisters and the Voice says to me, "Cry," but I know not what to cry. In the silence I have listened and the word I have heard is, "Seek ye first the kingdom of God and His righteousness," but this word is too large, it is too great for me. I know not how to cry it. This word is one to be lived and loved and must fill the whole heart and life till it speaks by its own radiance. This word can only be spoken with the voice of the Christos and in His way and time. It is for me to so lose myself in the Christos that I shall have no voice but His that thus I may become a living voice and then shall I cry. But now, now the voice says, "Cry," and I, what shall I cry?

Debs in a campaign speech said, "You fellows have had enough but you have not had enough to know you have had enough." There in a nutshell lies the truth as to humanity in general and even, I fear, as to us in particular. And yet many hearts have wearied of the husks and are turning to the Father's house, many are passing out of the dark places into the light and it is for us Templars, as we pass along our way, to be living epistles known and read of all men. It is for us to so prepare ourselves that when the hour comes and the word is given us we shall be able to cry it aloud. Ours is the present moment. Let us live it and be alive about it. I voice my heart's sense of what is about to be not that we should be diverted from the here and now, but that we be the more faithful and alive in our loyalty, opening our hearts wide to the Christos and laying at His feet all that we have and are.

The Temple ideal is so large in its scope that all true messages are in truth its message, and yet each hour has its own special

message. In the name of education, great systems of schools have been built up which begin with the least child and go on through advancing grades up to the opportunities offered to the most advanced individual researcher. It is all education and education is the work of all schools, but each department and each period has its own particular message. What is the Temple's particular message today? What shall I cry? We can give vigorous assent to every true message whether voiced by Spiritualism, New Thought, the Church, Socialism, Theosophy or any other cult,—but what is our special note in the chorus? Or is it possible that we have no distinctive note and that our part is to let go even this phase of the personal while the real Temple spirit is made manifest as we lend ourselves to serve the true spirit of these and other cults and organizations as opportunity is offered us. This aspect of the Temple work and spirit has certainly been plainly taught us by the Master, and the legend, "Creeds disappear, hearts remain," which is found on the official Temple stationery, shows that it holds a large place. Still deep in my heart I hear the voice say, "Cry," but though I have pondered over it and listened as yet I have no distinctive word that I am able to cry. I must still answer, "What shall I cry?"

GEO. BLAKESLY LITTLE.

THE LIGHT ON THE PATH.

O, pilgrim who wanderest in the dark paths of sorrow and despair seeking to pierce the immeasurable gloom, fear not, nor let thy heart fail thee, but know that beyond the darkness and the storm-clouds, the Light is shining.

It is only when the heart cries out in its bitterness and grief and we lift imploring hands to Heaven for help, that the Light flashes forth from the encircling gloom and the darkness is dispelled. It is only a flash, a transitory gleam, but in that flash, the Spirit in man stands revealed and we see ourselves as never before.

We know then without further seeking that we are one with the Absolute even as the branch is a part of the tree, and within us are all the attributes of the Divine. All knowledge, all power, all strength is ours, obedient and responsive to the will.

In that flash of illumination it is revealed to us that we are all wise, all powerful in just the degree that we allow the Spirit within to manifest in us and have domination over the senses.

When we have learned to give ourselves as empty vessels in the

service of the Most High and become as clay in the hands of the potter, then will the Light flash forth again and again, and we shall be led by the Spirit through the darkness and the clouds to the hilltops of Peace, to where the sun of happiness sheds its kindly rays upon us.

Never again for us the rugged path and the dark night, when once we have given ourselves into the guiding hand of the Spirit to be led and delivered from the bondage of self. Ever the Light of Lights will shine upon us and shed its beams upon our pathway.

GLADYS FREEMAN.

IN CLOSE HARMONY.

Harmony in which the notes or parts are kept as close together as possible, is called in music—Close Harmony.

“A chord is in Close Position when the upper parts lie so near each other that neither the soprano nor tenor, if transposed an octave would fall between the other two, though the bass be far removed.” (Stainer.)

Though but a rule of outer harmony the above opens a doorway to a truth inherent to the soul of music itself because it represents a principle necessary to the creation and preservation of Spiritual Harmony.

A student of outer music recognizes the necessity of such rule in order to produce combinations and progression of sounds that will blend closely enough to transmit the finer spiritual forces so as to fall agreeably upon the ear, and also make it possible for such sound forces to be borne by the organs of hearing as now constructed.

Powerful occult forces may be transmitted to man by the awakening of his interior consciousness, through the vibration of chords, in close harmonic position, martialled for the expression of spiritual truths.

These same chords, however, if rendered with but the slightest unsteadiness of intonation will produce an effect almost unbearable to the nervous mechanism of the sensitive ear and arouse an antagonistic vibration among themselves which if carried far enough, would destroy the instrument producing them.

This law holds good in the play of life forces on the key-board of the soul and throughout the human orchestra with its countless variety of instruments.

The three higher attributes of the soul represented in the three

upper parts of the chord, soprano, alto, and tenor, require closer adherence to law in order to produce and hold true harmony among themselves than do the forces of the lower nature.

The personality, the bass principle, may be far removed, wander afar if need be in making the needful correlations with the many modulating elements, and the interior position of the progression remain intact.

Upon the higher man, the soul, is laid the responsibility of preservation of Harmony, through loyalty to the truth of its creative line.

The first manifestation of the chord takes place with comparative ease. The different parts arrange themselves, sound their tones, in harmonious relationship to one another, on the degrees to which they belong, according to the purpose chosen and designed by their respective vibrations.

"But once having been set into motion, the position of the first chord once determined, those following are no longer free as regards distribution that can be taken at pleasure, but are governed by the rules for connecting chords." (Stainer.)

The difficulty takes place, not in the creation of the chord, but in its preservation, in the working out of the principles it embodies, through a succession of chords, in close connection, one completing the other in the effort to reach a true cadence in sensation of rest, satisfaction and return to the principles awakened in the beginning.

The necessity of the bold movement of the bass is evident. It is the vehicle wherein the spirit embodies itself, and which must respond in fundamental tones in perfect freedom, to every utterance of the spirit.

Thus it is that the requirement is placed upon the spiritual qualities.

The soprano and tenor, equal parts of One Whole, are held in form by the sacrificial tone of the alto, with which they each must blend as parts of the same triad, but whose sole work it is to keep the first two principles side by side as they alternately ascend or descend in progression to the Cadent One.

Great is the task laid upon the alto, but greater is the victory which it accomplishes.

Prolonged is the crucifixion it must bear but the glory of its compensation is marked with the Hour Glass of Eternity. The law of its own nature demands that its Tone be heard Alone, in the Silence, that its Power shall hold the chord together through the Quality of its Devotion.



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EDITORIAL MIRROR.

LOYALITES.

It is quite natural to give some love name or odd title to the person or object that is very dear, and it is that name which rises in our minds or springs involuntarily from our lips when the person or object so named is brought to our attention.



While thinking of what the Temple really is, and all that it should represent to its every member, and during a period of great trial to me, a wave of love and gratitude poured out from the depths of my own soul toward all those comrades who have stood firmly and loyally by our side during all the battles and storms of the last ten years and I suddenly heard distinctly the word, "Loyalites." "That is it," I exclaimed; that is the *love title* of the loyal Templars and that is the name I shall apply to each one in the silence of my heart from this time henceforth. Then came the query, "*Loyal to what?*" The answer was not far off.



"Loyalites" would be Comrades who were true and loyal to the fundamental principles of The Temple of the People, its constituted authority, agents and officers as appointed by the Master, and to the form, the framework of that body, which is eternal in scope, purpose and power.

The curse of the world is separateness. Our watchword must be "Inseparableness."



All the fiends of the Eighth Sphere have been let loose on the human race, and their chains have been struck off by either the wilfulness, selfishness or ignorance of individuals or collective groups of some main body who seldom realize what the full effects will be of the disintegrating word or deed they have been influenced to say or do.

The result of the combination effected between the elementary creatures referred to and humanity at large, is the disruption or

continual irritation of every body of people, however small or great, that has been built up for the benefit of mankind. In individual groups this is done by false accusations against each other by members of the same or by tempting the unprepared through their weakest point, and beyond their strength to resist, and then calling attention to their fall; veiling the intuition and causing all concerned to forget that they had ever taken the vows of comradeship in any sacred cause. Whether religious, national or humanitarian, the members of such a body are bound to that *cause*, the framework, the body, of the spirit of righteousness, of God.



No single person or group of persons, no matter who they are, or what they may have done of good or ill, or what they may do in the future, are ever justified in deserting a sacred cause. If a Comrade is true and good, nothing can separate him or her from the body; if untrue, Eternal, irrevocable law will sift him or her out, from the body, and no one, no lesser power, can prevent it.



The Temple of the People is symbolized by a six pointed star with a dot or point in the centre. Esoterically, that star is formed of all the individuals, incarnate and discarnate, who are karmically identified with it. Each point of the star is permanently held by one of the higher Orders of Masters. The names of four of these Masters are known to our members. The central point is held by the Great Avatar—"Saviour of Men," for this Manvantara. These are all perfected, bisexual beings, and there is a direct line of force from each running down and through every grade and plane of life between them and the lowest forms of life. Each line is, as it were, a string with seven beads graded in size strung upon it.

Each one of the six appointed officials of the "Board of Guardians" of the Temple of the People (who collectively were formerly called the Executive Council) would be symbolized by the fourth of the seven beads on one string.

The dot in the centre of the star might also be symbolized by a string of beads, and the position of the Guardian-in-Chief and Official Head (whoever these might be,) would represent the fourth bead of that particular string, during a given cycle of time.



If any member of this Board of Guardians were released or expelled by the Masters the next in line for promotion would take the vacant place. However, it does not necessarily follow that the

choice would be made from the other guardians in office at the time, but we could be quite sure it would not fall upon a *disloyal* or unworthy member.

If we can gain a perfect concept of the unalterable nature of this frame work which we term the Star, we will understand the importance of our loyalty to the cause with which we are identified, and to see that no matter what comes or goes, the one thing we have to remember and to strive for, is loyalty to the cause—the Star; the “Morning Star” for those with opened eyes. The Great White Lodge will take care of all the rest.

And I ask you, could any better love name be given to the latter than “Loyalites?”



Those among our number who are especially interested in the phenomena of sound may find some satisfaction in watching the effect upon themselves (and possibly upon others), of frequently voicing the word “Loyalites.”

You will not find it in the dictionary, but neither will you find difficulty in interpreting it, for the heart responds to the vibrations awakened by its utterance.



The man or woman who is cowardly or untrue to himself, to his family and friends, his nation or his God, will find no pleasure in the vibrations awakened by its utterance, and will not care to use the word, but the brave and true, the loyal soul, will adopt it spontaneously, and will find the quality generated by its pronunciation growing in intensity and power, and at the same time the wisdom to use the power rightly.

B. S.

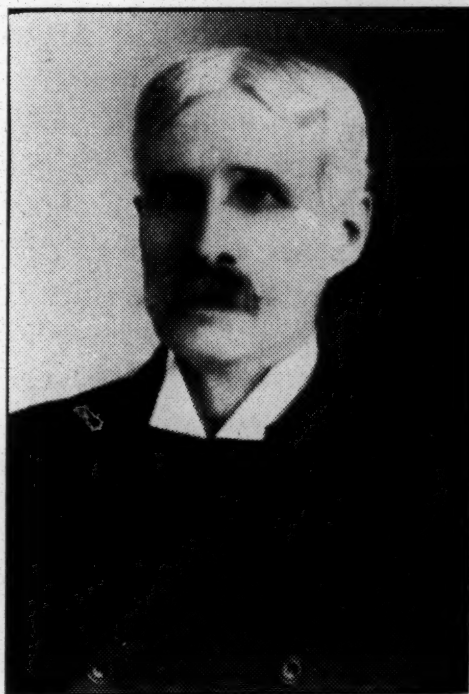
FACES OF FRIENDS.

The friendly face presented this month is that of Charles L. Harris, Scribe of the Temple for the past seven years. Brother Harris was born at Albany, N. Y., on January 29th, 1840. He received the usual orthodox training under Presbyterian influence, but broadened out into the New Church (Swedenborg)—and followed this by accepting the Spiritual Philosophy as laid down by H. P. B. and The Temple. Mr. Harris lived in New York City from 1865 to 1892, when he came to Syracuse, N. Y. He became a charter member of the Syracuse Theosophical Branch organized by

Dr. W. H. Dower in 1893. During his residence in New York City Mr. Harris met and came into close personal contact with many of the advanced thought leaders like Henry George, Cyrus R. Teed, Dr. McGlynn, Hugh Pentecost and others.

For four years during the Civil War, Mr. Harris held the position of Secretary in the Executive office of the United States Naval Academy. In 1863 he was with the U. S. N. training ship "Macedonian" on its six-month cruise to England, France, Spain, Portugal and other parts of the Old World.

Mr. Harris was educated at the Albany schools and his vocation



CHARLES L. HARRIS

has always been of a scribal and clerical nature, thus eminently being fitted by the training and habit for the duties of Temple Scribe to which position he was appointed by direction of the Master in 1902, while the headquarters were still on the Atlantic Coast. Mr. Harris came to the Pacific Headquarters of the Temple in June, 1903, and continued to function actively as Scribe until his illness which began to incapacitate him January last. Since then Mr. Harris has been a patient at the Halcyon Sanatorium and is making a brave and gallant fight to recover his health that he might go on functioning in the Temple Cause which he loves so well, and to which his life is dedicated unreservedly. That he might fully regain his normal health and be spared to the outer work for many

years is the earnest hope of the Headquarters Associates. Though Brother Harris is unable to attend to his duties, he is fully able to converse with friends and to read letters, etc., and any members desiring to write him directly should do so knowing that he will appreciate any word sent of sympathy or encouragement.

GOOD AND EVIL.

Most of us have been taught from our earliest days to "choose the good" and "resist the evil," and now one hears it said: "There is no such thing as 'Good and Evil.'" Is there? Yes! if you look with the eyes of the undeveloped. No! if you look with God's eyes or the eyes of those closely in touch with Him.

There must be right and wrong—good and evil, to the undeveloped, else how should he choose the right, the good, and so progress? If there was only one path along which he *must* walk, there would be no choice, we would be voiceless tools doing what we were compelled to do. We are not this, though we are striving to be instruments in the Divine Hand, sensitive to His slightest touch, willing to be used for His work, whether it brings us to honor or to dishonor in the sight of our fellow-men.

In the beginning there was no "good and evil"—not till man "ate of the tree of the knowledge of good and evil," then he saw the two paths, we still see the two, till, as St. John put it, "Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God." Then the two converge again into one as it were—the path of God—the Divine Purpose through us.

A. C.

CHILDREN'S DEPARTMENT

Temple Builders—Lesson 63

THE LEAGUE OF KINDNESS.

How many of you children know what the League of Kindness really is? You know what Love is of course, so let us get together to make a definition that will sound something like this: The League of Kindness is Love in Action. It is a society or army of soldiers who would be willing to fight with the same strength and courage as the soldiers in blue coats and brass buttons fight for their country

We would have another name, The Warriors of Love, who live

(which is the same as to fight) to see that no injustice shall be done to another child, no cruelty to any animal, no neglect to a little flower, or not even a rock be misused in a sling that would hurt the little birds. They are all a part of Life, and Love permits no injury to its beloved.

In any army, as in the army of the Civil War, of which you may have heard your grandfathers tell, are the generals in command of the different divisions, and they in turn are guided by the Commander-in-Chief, and he by the Great Law.

One of the divisions of the League of Kindness is the mineral kingdom. At the head of this division is the Diamond. You all can see why it should be the one; just think how much light and beauty shines forth from it. The color is violet. You can see this color in the diamond if you look.

Another division is the vegetable; for its general it has the Rose. The regimental color is green, as you know by looking upon the plant life about you.

Now we come to the animal kingdom and there is found the Lion whose coat of tawny orange gives the color of this group.

A fourth division is man whose general is the strongest and best of his kind. The color here is indigo, which expresses the *depth* of his thought nature.

Then we have Action. Its true color is bright red, full of courage and strength. This is a very important division for Action *can* be the first aid to Love, who comes next in our plan or he can throw his force into the ranks of the enemy of the League of Kindness, whose name is cruelty, and so change the beautiful color into a dark, ugly, muddy red.

This is the place to choose, not only for you children, but grown people too. Action in the League is Kindness. They are one and the same in this army. We have said that beautiful bright Action is the first Aid to Love, therefore Love must be the Commander-in-Chief, under whose rule all outer divisions must give obedience. The color is yellow, and the Christ teaches its meaning. We know it as the still small voice that mother tells us to listen for. It is our Guardian.

Back of this great commander is the Greater Law. As the sky envelops the earth, with its fleecy blueness, so does the seventh plane enter all. It is the Supreme, God.

So you see to belong to the League of Kindness calls out the best in us, and the Bugle call must always sound to the highest

truths in our hearts. Loyalty, devotion, and love must build our ranks so no enemy can find a weak place where their attacks can lodge.

Children, who of you will help to protect the weak little ones in life; help bring comfort to the ill ones and gladness to the sad?

Here are the seven divisions, each with its own color, later you will hear how the officers will correspond to each division and color and each wear the badge of the color his division represents.

LOUISE FURLONG.

TEMPLE ACTIVITIES AND NOTICES.

Important: If any member of the Order of the 36 has failed to receive a copy of the new pledge for signing, they should notify Headquarters at once and a copy will be sent.

* * * *

Brother George Leitch is at Headquarters and will remain for some time, until after convention at least. Brother Leitch is busy making the flowers grow on the Halcyon grounds.

* * * *

The genial face of Brother George Bailey was with us for a week lately—and he will come again soon—it is hoped.

* * * *

Sister Ida J. Wilkins left on the 19th of May for an extended trip North, going as far as Seattle and surrounding territory, in the interest of the Temple work. Her first stop was at Palo Alto. Other stops will be made at Portland, Tacoma, Spokane, and Everett in addition to several weeks to be spent at Seattle and vicinity. Temple members will be called together at these points and new points of contact made as circumstances indicate.

* * * *

The topics discussed at the Sunday meetings at Headquarters during the past month were Qualifications for Chelaship; the Temple. Cosmic and Human; Laws of Harmony.

* * * *

At the Builders' meetings, at Hiawatha Hall, topics as follows were presented: Self-Reliance; True Brotherhood; The Golden River; Emerson.

* * * *

Brother Geo. Story of San Luis Obispo, has been appointed

corresponding secretary of the Theosophical Esperanto League, the main objects of which is to introduce Esperanto to Theosophists; to introduce theosophy to Esperantists; to introduce Esperanto to theosophical societies as its international language. All interested in this subject may address Geo. E. Story, San Luis Obispo, Calif.

* * * *

For Temple Dues and Helping Hand contributions, make money orders payable to Mrs. J. W. Kent, Treasurer.

* * * *

For Membership Certificates and Investment Certificates in the Temple Home Association, and for all payments thereon, make money orders payable to The Temple Home Association.

* * * *

It is requested, that in all cases of changes in address, SPECIAL NOTICE (separate) be promptly sent to the Temple Scribe, by letter or postal card. If this direction is not carefully complied with, or if such changes are mentioned in any other method of correspondence, the desired result may not be secured. TEMPLE SCRIBE.

HALCYON BEACH TRACT



*One of the
Most Attractive
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A limited number of lots of this tract are now offered for sale.

Because of the great demand for Beach property on the California coast, no class of property increases so rapidly in value. No investment can be safer for those who have the money to spare. Size of lots on the Halcyon tract are from 25 to 30 ft. front by 100 ft. deep. Prices vary from \$50 a lot to \$500 according to location, the lots near and on the water front being the most valuable.

TERMS: One quarter down and \$5 a month. Deed given when final payment is made. 5 per cent. off for cash. Map of tract sent on application *Address*

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HALCYON, CALIFORNIA

Halcyon Hotel and Sanatorium

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HEALTH INSTITUTION

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The Treatment. All the remedial agents that medical science and experience have proved valuable—the resources of nature, as sunlight, pure air and water, baths, the use of oils, electricity, the natural radio active forces that nature has conserved in the vicinity, and equally if not more important, the mental and moral forces—are drawn upon and applied, under the direction of skilled physicians, for the restoration and preservation of Health.

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Bhagavad Gita, The.	W. Q. JUDGE	Leather	.75
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Light of Asia.			Leather, \$1.00
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